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A

SERMON,

ON THE

DEDICATION

OF THE

FIRST PRESBYTERIAN CHURCH,

IN THE

CITY OF BOSTON.

DELIVERED JANUARY 31, 1828.

By James Sabine,

PASTOR.

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DEDICATION.

HAGGAI ii. 9. The glory of this latter House shall be greater than of the former, saith the LORD of Hosts: and in this place will I give peace saith the LORD of Hosts.

IN explaining and applying prophecy, great candor, and as great faithfulness, are necessary in him who undertakes the serious task. Nothing is more likely in such an exercise, to ensure defeat, than the indulgence of a sectarian and party spirit. For want of caution in this particular, so many passages of Sacred Writ have been wrested from their right application, and made to serve the low interest of a mere faction in the church; or what is still worse, to assist the aspiring individual in his claims to support, from the consideration of his heavenly mission, and predicted qualifications. Other scriptures, besides prophecies, have been as arrogantly claimed, and as grossly perverted. Presuming men, who consider themselves to be of great importance, and their particular cases of such singular interest, have graced and sanctified their own history with an application of some of the most sacred and glorious portions of God's word. I shall not take up your precious time in giving instances of these vain a sumpt ons, and proud boastings: it is enough to have declared our persuasion of the fact; and so much has been necessary, in order to give us an opportunity to justify our selection of the words just read, as a text with which to solemnize this service of DEDICATION.

It is a fact too well known, that the church and society now present, are assembled to day, to Dedicate the *second House of Worship* built expressly for their sacred use, in this city. I

shall do but little more, at this stage of our address, than refer to the sad story, by saying, that in the former house we had to contend with a great deal of wickedness, and were extreme sufferers in the contest. In this house we hope to find an asylum from our spiritual adversaries, and peace in the enjoyment of divine ordinances—these things realized, and the glory of this latter house will be greater than of the former, and the possession of peace will be, to us, a gift of high value, for which the God of peace will be entitled to our most unfeigned gratitude, and most exalted praise.

To proceed. We propose to consider the text first in its primary and distinct application, and then we shall make the best use we can of the sentiment it contains, as bearing an aspect friendly to our own case.

The Temple of Solomon was built at a vast expense—unparalleled skill was manifest in its design—the labour employed in getting together the materials, and in rearing the edifice, was equalled only by the magnificence and glory displayed in its completion and consecration. Every perfection to which human art could attain, was lavished upon this sacred pile; so that it excelled in beauty, every thing of the kind, throughout all the world. After this temple had stood upwards of 400 years, it was destroyed by the Babylonians:—the city of Jerusalem, of which it was the glory and the boast, was laid in ashes, the whole polity of the Jews, both civil and ecclesiastical, levelled with the dust—and the princes, nobles, priests and people led captive, and laid in bonds, in a strange land. When the predicted 70 years of their captivity were accomplished, the Jews are encouraged to return to their own land, that they might rebuild their city and Temple. Cyrus king of Persia, the subject of inspired prophecy, one hundred and seventy years before, is raised up at this juncture, and as he was foreordained, so now he is anointed to the exercise of sovereign power in delivering God's people. Thus it is written "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus king of Persia, the LORD God of heaven hath given me all the kingdoms of the earth; and hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel (He is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the man of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God which is in Jerusalem."

Upon this proclamation, many of the Jews arose and gathered together their substance, with the many gifts of the people, and the offerings, and the precious vessels of the sanctuary, which Cyrus the king restored, and returned to the land of Israel. As soon as the people regain the land of their fathers, the first object is to build the Temple; a few months only elapse and the foundation of the house is laid. Here it will be in season to remark, that this second house, is in the design, and progress of its building, under circumstances vastly different from those under which the Temple of Solomon was raised. Solomon was in all his glory; wisdom, strength, and riches were at his command; and the most powerful of other nations joined with him in the work. In erecting this second house it is all otherwise. The whole house of Judah has been scattered and peeled for seventy years, in captivity and in scorn, plundered and wasted, their enemies in triumph, and their friends in despair. But they returned with all they had: and what could this be? What could a company of captives and exiles possess? Only a little remnant of what they once had. And then, there could be only a small proportion of the men who had been born in the land of Israel, and had seen Judah in prosperity—they were for the most part only *children of the captivity;* and we know very well, that the spirit of patriotism deteriorates exceedingly, in a generation alien born. All the treasure furnished them by the favour of Cyrus, their deliverer, would consist only of sundry donations of unequal and precarious value,—broken sets of office vessels, and such other materials for the work, as the place or the opportunity might offer. Great indeed for a king to give

to his captives, and much indeed for such impoverished exiles to get together; but what was all this when compared with what was necessary in building a city and a temple, in a land for seventy years wasted by enemies and traversed by strangers. Yet these zealous Jews did what they could; with great pains and labour they laid the foundation of their temple. "And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid." "But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice—so that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

Inferior as this new house might appear to be in the eyes of the ancient men, and inferior as it really was, yet it was no less desirable, and therefore all of every talent, young and old, the Levites and the craftsmen, every man "after his ability" put their strength to the work and the building advanced. Weak as the efforts of this people might have been, and small their means, their zeal and their determination, awakened up the fears and the wrath of their enemies; every stratagem, every wily art, and every species of influence, whether by truth or by falsehood, were in operation to prejudice the work in the eye of the king; nor did they cease till the work was hindered. By these means the noble enterprise was stayed fifteen years, till the LORD raised up Haggai the prophet, who, by his solemn admonitions, and close reproofs, again excited the Jews to a resumption of their covenanted labour. "Thus speaketh the LORD of HOSTS saying, this people say, the time is not come, the time that the LORD's house should be built. Then came word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste. Now therefore thus saith the LORD of hosts consider your ways—go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD of hosts." With this close and pungent

address, and in the name of the LORD, the people are awakened from their slumbers, and again persuaded to take up the work: "and with them were the prophets of God helping them." Upon a petition being presented to Darius, in which the Jews plead the privilege of Cyrus' decree and proclamation, that prince, in spite of all the artifice employed by the Jews' enemies, confirms the decree of his noble predecessor, and grants to the Jews full power and ample help in their great enterprise. After five years from this latter edict, the temple is finished, and DEDICATED. "And the house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house with joy."

The circumstances under which the first temple was built were peculiarly divine. Not only the glory and riches of king Solomon to adorn it, but the peculiar and distinguishing manifestations of the Deity, were the constant attendants upon its service. All that was characteristic of divinity in the Tabernacle of Moses, was conveyed by God's command to the Temple, and some of this sacred furniture from the old tabernacle, either received some additional articles, or some additional sanctity, by a renewed dispensation from the God of Israel. In the temple of Solomon there was 1st. The Ark of the covenant, made according to the pattern shewed in the Mount; with the mercy seat and cherubims of glory. 2. The Shekinah or Divine Presence. 3. The Urim and Thummim. 4. The Holy Fire, and 5. The Holy Annointing Oil. These were all in the most proper sense of the word, *Divine*, or of *Divine Communication*. But upon the destruction of Solomon's Temple, by the Babylonian army, the ark and all its contents were consumed. The divine Shekinah was withdrawn. The Urim and Thummim became invisible and silent. The Holy Fire was extinguished. And the Holy Annointing Oil stayed, and forever ceased to send forth its fragrance. These could never be transferred to the second temple; these, all these were wanting; and in the want of these every thing essential to the Mosaic dispensation was wanting. It was in review of all this that Haggai address-

ed himself so feelingly to the old men among the returned captives. "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" Yet this is not the language of complaint, nor of despair—there is a glory designed for this house not possessed by the former house, therefore "Now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD of Hosts. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: Fear ye not.—The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former—and in this place will I give peace saith the LORD of hosts."

The glory predicted and promised in the Second Temple, could not be realized in any outward splendor, for Solomon's house had exhibited all that the wealth of this world could bestow; and though the silver and the gold were the Lord's, and he could give as liberally as he had done in the "former" house, yet the glory promised was evidently of a more moral and spiritual character. In connexion with this prediction of glory, THE MESSIAH *the desire of all nations*, is promised, the same person as Malachi foresaw would "suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the LORD of hosts." This is the glory promised, the coming and ministry of an incarnate Jehovah, the Son of God—the brightness of his Father's glory and the express image of his person, in whom dwelleth all the fulness of the Godhead bodily. The coming of Christ, and the exercise of his ministry in that temple, gave to the whole economy of the Jews, at that time, an evangelical aspect; their ritual, in all its variety of service, both in sacrifice and oblations, pointed immediately to Jesus the Lamb of God, then bound with cords to the horns of the altar. All that was held forth to the devout Israelite, in the first temple, by the ark of the testimony, with its sacred contents—the Divine Shekinah between the cherubims on the mercy seat—the Urim and the Thummim—the Holy Fire and the Holy Oil, were manifest to

the believer, in the person of Jesus, and in the offices he sustained. So it is powerfully represented by the great Apostle St. Paul. "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, entered in once into the holy place, having obtained eternal redemption for us." Had the second temple recovered all that glory which marked the first; and had its distinguishing splendor there rested, it would have failed in answering the great end accomplished in the coming of the Son of God. It was His presence, and ministry, and DEATH, that brought the whole service of the Jewish economy, into immediate connexion with the dispensation of the gospel. This is that which constituted the "GREATER GLORY" of the "LATTER HOUSE," and rendered it so superior to the former. It was the shedding of the Redeemer's blood, and the death he accomplished at Jerusalem, without the gate, that brought about reconciliation; we have peace through the blood of his cross—"For he is our peace who hath made both one, Jew and Gentile, and hath broken down the middle wall of partition between us, and reconciled both unto God in one body by the cross—For through him we both have access by one spirit unto the Father—And are built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner stone. In whom all the building fitly framed together, groweth unto an Holy Temple in the LORD: in whom ye are also builded together for an habitation of GOD through the SPIRIT."

The subject now returns upon us, and demands an application to the case and the occasion of our assembly this day. The house we have builded, and which we are come together to consecrate is the *second* built for the same congregation,—a second house, not because the first was too strait, and a larger one needed—not because the former was old or worn out or destroyed by devouring elements—not because it was willingly relinquished and righteously given up. No. But because the congregation were chiefly poor or in humble life, and unable to defend themselves from the oppressions and violent dealings of

their rich brethren, and the more to be dreaded worldly policy of sister churches. But these circumstances will be noticed in a way more becoming the subject, and the solemnity of the occasion, by giving them a place severally under separate articles. We have assumed, as the chosen text seems to invite, that there is, or shall be, a character realized in this house superior to that which was realized in the former house—this is what we have to make out, and we shall do it, as much as lieth in us, in the spirit of truth, taking the LORD Jesus for our examplar.

1. The moral character of this establishment which we dedicate to day, will excel that of the former, in that, this house has been built and the society organized in perfect agreement with the law of the State, as expressed in the STATUTE BOOKS. This house has been erected under an act of the Legislature incorporating the proprietors as a body politic for purposes religious and parochial.. By this act or charter the principal rights of all concerned are defined, and the incorporate members are permitted to fill up their code of local or private regulations to mutual content. This legally incorporated establishment includes a teaching ministry, and admits the exercise of pastoral and parochial duties and privileges. The vote and grant of support from the corporation to the minister, constitute him their teacher. The association and covenanted attendance of any number of professing christians, under the stated ministry of this teacher, constitute him their pastor. Thus the separate and relative privileges of both parties in the ecclesiastical compact, church and society, are defined; and as long as these separately respect each other's rights, they may worship together under the same hallowed roof, and walk in peace: when they cease mutually to understand each other they had better agree to separate, and grant to one another what they have covenanted to allow in that case. Things were not so constituted in the house we left, the law of the State was set at defiance; and as no system could be set up without law, caprice and self-will assumed the rod of power, and contention and every evil work ensued; the result of which was, we were compelled to seek an asylum where we could, and finally have found a refuge in the laws of our native or adopted country.

Much, as we may be induced to say in favour of the laws of Massachusetts, as they respect religious societies; and much as we may have been benefitted by their administration, it does not become us to bestow such unqualified praise on mere human institutes, as to pronounce the code the most perfect, and best adapted to such an end, as might be. But we are bound, as the followers of Christ, to take all such things as we find them, and in all cases in which the rights of conscience are not invaded, we are instructed to be in subjection to "the powers that be." It is not within our province to make a code of laws for ourselves, as an individnal religious society, while we in that compact, look to the law of the State for the protection of our property and rights. We can claim nothing at the hands of the Legislature but as we acknowledge our subjection to its authority. The members of the communion congregating within these walls, embrace the privilege of attending the ministry they have chosen, and of sitting around the table of ordinances which they have spread—they enjoy the privilege of exercising discipline in their own body, and of assembling with their pastor at all proper and convenient seasons for mutual and social improvement. These privileges the society freely and fully grant to the church communicants, and the church in their turn do all in their power to equalize the common charges of the whole establishment. These mutual rights and mutual duties being understood, we trust will secure peace; at least the church will be blameless, whatever may be her suffering, while she claims nothing more than her spiritual character entitles her to. If the church and society settled here, should go on happily for a few years (God grant it for many years) in this way, then "the glory of this latter house will be greater than of the former.

2. The character of this church will abundantly exceed all that was ever attained by the former, if we continue to assert and maintain that principle of Christian Liberty, upon which we have ventured off, in the face of surrounding ecclesiastical tyrannies. The former house, with much that belonged to its moral concerns, had its beginning in a most disgraceful dependance; its founders and chief supporters, were men who loved

this present world. In the lust of power,—in the pride of office,—in the hope of gain, their cupidity was insatiable. The Lord's table, and the ministry of the word, were estimated in proportion as they became the occasion of a "worldly sanctuary" and "a house of merchandise." The liberty assumed by the congregation worshipping in this house, is to believe in God, not in man: the Holy Scriptures are our chief standard: to these we appeal, and their decision is final, because we believe them to be plenary and divine We think that we have liberty also, to receive and acknowledge just so much of any uninspired formulary as appears to us well adapted to regulate our communion and discipline. Hence we have united with that body of churches denominated PRESBYTERIAN; but in this connexion we have submitted to no ecclesiastical tyranny, no self created despotism, the laws of this associate church are all *written*, and before the whole community, all the members of this body however extended, whether clergy or laity, have an equality of rights, and each separate congregation is constitutionally privileged with power to make whatever internal regulations may be considered best adapted to its more particular circumstances. All this liberty we claim, in opposition to whatever may be urged upon the authority of any *unwritten* law, or by any man, either in office, or out of office; or by any body of men calling themselves what they may. We appeal to heaven, and to those laws and statutes to which we have voluntary subscribed obedience. And as long as our convictions are full on these subjects of faith and order, we shall do well to abide by our choice, without submitting to any impression or bias, from the fluctuations of secular affairs in the outer sanctuary. This house was not built for the love any of its proprietors have to office, or honour, or emolument, or party, no! it was erected by a concentration of charities, for a poor people, who much needed such an asylum; for a people who are prepared this day to pour forth the effusions of a grateful heart in praise to God, for raising them up a horn of salvation in the house of David, and to pray that a thousand fold may return into the bosoms of all their well wishers. Should this people thus proceed and hold on, then the glory of this latter house, will be greater than that of the former.

3. Should the affairs of this church be conducted upon principles of strict honour, with a due regard to the feelings and just expectations of all parties in the compact, then the character of this house will very much exceed that of the former house. Honour, in the sacred writings, is classed with the christian graces; "In honour prefering one another." Indeed, this grace, though generally classed with the more moral virtues, and by some considered as only a mere piece of etiquette in the polite world, is nevertheless characteristic of a noble and generous mind. Honour, when a principle of action, is all that to a good member of society, which the fear of God is to a saint of the highest order. An honourable man, in all his individual and more private actions, will regard the private rights and privileges of every individual with whom he has to do in the casualties of daily life; but more especially still, when he is pledged in any social compact, whether for moral or religious purposes, he considers himself bound to forego his private interest, and personal feeling, so that he may more effectually serve the common weal of the community of which he is only a small part. Such a man, whatever may be his talent, or wealth, or influence, will carry himself with great evenness, and humility, towards all his fellows in the same society, although they may be much inferior to him in every personal distinction. Such a character, and such a state of society the apostle describes under the symbol of the human body. "Now they are many members, yet but one body—nay much more, those members of the body which seem to be more feeble, are necessary: and those members of the body, which we think less honourable, upon these we bestow more abundant honour —for God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no SCHISM in the body, but that the members should have the same care one of another. And whether one member suffer all the members suffer with it, or one member be HONOURED *all the members rejoice with it.*"

The house from whence we were driven, did not exhibit such a state of things as have been just described; no, the principal rulers in that house, and some of their advisers, so far from hav-

ing no sense of honour, they had no sense of shame—but we commend them to mercy, and turn to you brethren of this parish. If you are candidates for that honour which cometh from God, you must act honorably one towards another. Our Heavenly and most merciful Father hath placed us together in this world in such relations, and united us by such ties, that our duty towards each other is pointed out so plainly that he may read that runs. Nor will he allow any breach of these bonds, bonds by which he has bound us together, to be broken under pretence of serving and obeying him. Nothing is more common than this plea; "I am obeying the dictates of conscience—I am doing the duty I owe to God," when the man is only pleasing himself at the expense of his neighbour. There is hardly a surer criterion of integrity, than when one man will serve another to his own hurt; a little may seem to be enough to please God, and that may cost the man but little; but that which will avail his neighbour may be valuable, and that very thing also which he may wish to retain. Now the man who can serve his fellow under such circumstances as these, is the man whom scripture pronounces "honorable among his brethren;" such a man will fulfil his vow, though he hath sworn to his own hurt. Let us apply this doctrine to our own state and duty.

Brethren of the Society, you have associated under the denomination expressed in your charter, for the distinct and single purpose of assisting a small body of professing christians to raise a House of Worship for their use and edification. This body of professing christians, more properly called the Church, have come together under a conviction that certain revealed truths not very numerous, but often repeated in the Bible, form that peculiar system denominated by our Lord, the Gospel. This gospel, in their conviction, acknowledges the professors of it, as baptized in the name of the Father and of the Son and of the Holy Ghost, whom they adore as the One only living and true God. They look for Redemption in the precious blood of Christ, who through the Eternal Spirit made himself an offering for sin,—a Lamb without spot, holy, acceptable, and well pleasing unto God. For an admission into Christ's kingdom they

look to the seal of the Spirit, the washing of regeneration and the renewing of the Holy Ghost. Their hope is in the Eternal purpose, by which they are predestinated to the adoption of sons—and chosen in Christ that they may be holy, and without blame before him in love. Jesus Christ they acknowledge as their King, their only Potentate,—their citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himelf.—To that day we look for the last, eternal vicissitude, when the wicked shall go away into everlasting punishment, but the righteous into life eternal.

This is the Faith of this congregation, and we have set it forth in scripture language, not because we are afraid of the expressions so strongly marking a denominational or sectarian creed, but because we are persuaded, that no human composition, in any confession or formulary, can express our views of the essential truths of the gospel so strongly, and so distinctly as they are expressed in the Holy Scriptures, by words, not such as man's wisdom teacheth, but which the Holy Ghost teacheth. Scripture is its own interpreter, and is the best interpreter we can have; it is in this way we come at the Mind of the Spirit; and understand what the will of the Lord is. We think no one who is at all read in holy things, can doubt what is our creed, and what our standard of doctrine. Such then being the terms of our fellowship as *church and society*, we hope, on principles of strict honour, to hold on our way. The church will respect all the rights and privileges of the society, and never by vote or petition, claim any support from the society which the constitution doth not justify. The society in return, will never force upon the church a teacher whom the communicants cannot receive as a pastor, nor set aside a ministry which they have mutually agreed to support. The minister too will be allowed his privilege. The doctrine you have called him to preach, and the discipline you have installed him to exercise, he must be allowed to pursue without interruption. Should the minister decline from the character you acknowledged, when you gave him

your suffrage, it will be his duty to withdraw—he is no longer entitled to your support. And should any members of the whole body, from time to time, change in their sentiments and views, it will be becoming in them to withdraw, rather than sow discord and make division among brethren. If all or any considerable part of these rules be regarded in honour and verity, then the glory of this house will be greater than the former saith the LORD of Hosts, and here will I give you peace.

4. Finally. If the people now brought to this house, should harmoniously settle down into a state of spiritual quiet, and persevere in the exercise of that temper which maketh for peace; then not only will the character of this establishment exceed that of the former, but the promise made in the text to Israel will be fulfilled very happily in our experience. "And here will I give you peace saith the LORD of Hosts." The harmony and peace I am anticipating are not to be expected upon the mere circumstantials of courtesy, or good nature, or simply a desire to please, but upon a settled principle of action—a principle that must be received by all, by every one, who has pledged himself as a member in this association. We have a law, it is the law of God; this law is our rule, from this we have no appeal—all the words of this law must be heard and submitted to, our obedience must be implicit and enequivocal; no circumstance of convenience, or of expediency, can be admitted; what is the subject of conviction becomes the principle of action; and so all our works, and labours, and movements, will be harmonious, and the end thereof will be peace. Peace thus established among ourselves, will give efficiency to all our operations: the war, waged upon us from without, will waste all its force at our gates. "Zion the city of our solemnities shall be a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken—For the LORD is our Judge, the LORD is our Law giver, the LORD is our King: he will save us."

The subject thus introduced, and thus applied, can not fail to make one impression, at least, upon the minds of all in this assembly who are at all acquainted with the history and expe-

rience of this society. The impression is this, That here is a stand taken for CHRISTIAN LIBERTY—THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE. Yes brethren, this is the infallible and indellible impression. This house was not erected as a standard of orthodoxy, nor for the dissemination of heresy, nor for party, nor for novelty, nor for any mere experiment whatever; not because another church was wanted, but purely for Liberty—Liberty of conscience, that liberty of which a powerful party is endeavouring to plunder us, and of which all that are feeble in the church *will be* ravished, unless they rally around the standard Christ has lifted up in Zion. Sovereignty and dominion are only in him who is "LORD of lords and KING of kings. I am Alpha and Omega, the beginning and the end, the first and the last. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

But I do not stand here to judge, nor to give sentence, yet if sentence I give, it shall be in the language of an apostle: "Peace be to the brethren—and as many as walk according to this rule peace be on them, and mercy, and upon the Israel of God." All we ask, is, for liberty to make the most of our christian privilege as followers of our LORD and Master. We only wish to preach Jesus Christ and him crucified, that we may be the means of gathering precious souls into his kingdom: and to be permitted to walk together in love, and in the fellowship of the gospel. To this service we have Dedicated this House to day. To the God of Peace we again devote it, with all its sacred furniture, all its economy, and all its cost—these bodies, these souls of ours—these wives, these children, these sisters, these friends, all we hold dear in both worlds, for time and eternity, we devote to thee, Blessed Saviour, for we are thine, and thine we are determined to be—and here we renew our covenant with thee, Amen and Amen. And we unite with "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. AMEN."

THE

EXERCISES

AT THE

DEDICATION

Were in the following order :

I. ANTHEM.—I was glad when they said unto me, we will go into the house of the Lord.

Peace be within thy walls, and plenteousness within thy palaces.

II. SELECT SCRIPTURES.—The Twenty Fourth, and Hundred and Thirty Second Psalms. Read by Rev. W. K. Talbot, of the Presbyterian Church, Nottingham-West, N. H.

III. DEDICATORY PRAYER.—By the Pastor of the Church.

IV. ODE.—Composed for the occasion, by a Member of the Church.

Zion the church of God,
Hath felt in every age,
The stern oppressor's rod;
The fury of his rage.
But angel hosts, Nor ever slept,
The fold have kept; But watch'd their posts.

Of old was Israel tried,
By clouds of threat'ning ill;
Yet, when he firm relied
On his deliverer's skill,
The even tide, For God appears,
Allay'd his fears; His saint to guide.

The God of Israel *here*,
Hath sent his people rest;
Their groanings reached his ear,
He granted their request.

In grateful strains, Tell Gentile—Jew,
Ye ransom'd few, The Saviour reigns.

In lowliness of mind,
Confess his sovereign power;
Whose chastening e'en is kind,
Though 'tis a trying hour.
Let mercies past, With holy fire,
Your faith inspire, While time shall last.

This earthly temple, Lord,
We consecrate to thee;
Thy mercies to record,
Thy saving power to see.
Let sovereign grace, Let holiness
Thy people bless; Fill all the place.

Now let us join to praise
The sacred 'Three in One,'
Loud anthems let us raise
'For what the Lord hath done.'
Jesus our king, For ever more
Let us adore; Give thanks and sing.

V. Sermon—By the Pastor.

VI. Anthem.—Blessed be thou Lord God of Israel, our Father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth are thine. Thine is the kingdom O Lord, and thou art exalted as head over all. Both riches and honour come of thee; and thou reignest over all; and in thine hand is power and might, and in thine hand is to make great and to give strength unto all. Now therefore O God, we thank thee and praise thy glorious name.

VII. Prayer—By Rev. Mr. Sharp of the Second Baptist Church, Boston.

The Ordination of Mr. Samuel A. Bumstead as an Evangelist followed.

The doings of the examining and ordaining body were announced by Mr. Talbot, their scribe.

1. Ordaining Prayer—By Rev. Joseph A. Merrill, of the Methodist Episcopal church.
2. Charge—By the Rev. J. Sabine.
3. Right Hand of Fellowship—By Rev. W. K. Talbot.

This service was performed with much effect. Mr. T. had been a fellow student with the candidate, at Princeton Theological Seminary. To these times, and to the scenes of Princeton, Mr. T. alluded with much pathos. He extended the right hand of fellowship as expressive of the friendship of his brethren united in the service, with assurances of their kind and faithful support. He reminded his young brother of some affectionate advice given *him* upon leaving the Seminary for the East. "Beware of men," said he; "*whose general conduct is involved in the deeps of priestly contrivance, and stained with a shameless hypocrisy.*" Mr. T. bore testimony to the high estimation in which his brother was held in the religious circle in which he had moved at the South, and to the esteem in which he would be held in these eastern regions; for he was persuaded that Mr. B. had done what a candidate for the gospel ministry ought to do; and that as an Ordained Evangelist he would continue so to do. Wishing him and his, grace, mercy, and peace, he commended him to the churches, in which fellowship, he recognized him on that momentous occasion.

The 117th Psalm, L. M. Dr. Watts, with the Benediction by the ordained evangelist, concluded the delightful service of the day.